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AN HUMBLE

REMONSTRANCE

TO THE
RIGHT HONOURABLE,

THE LORDS

IN THE HIGH COURT OF
PARLIAMENT.

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IN EDINBURGH 1641.

AN HUMBLE REMONSTANCE

To the Right Honourable, the Lords in the high Court of Parliament.

Moſt Honourable Lords,

WHereas the late Petitioner Sir *Thomas Aſton* Baronet, hath had acceſſe with his petition unto your preſence, entituled, *An humble petition in the behalfe of the County Palatine of Cheſter*, which is (no doubt) diſcerned by your cleer judgements to be as farre from humilitie as from truth, which hath perplexed the minds of thoſe honeſt men, whoſe names ſo great a Baronet hath much forgot himſelfe to uſe without their leave. Yet leſt the Petitioner ſhould glory in his prodigious policy: I humbly crave your Honours leave, to preſent to the world, a briefe view of the ungrounded projects, diſcerned by your Honours diſcreete wiſedomes, far more cleerly. In which Sir *Thomas* undertakes two things: Firſt, to ſet up his own glorie in his owne Petition. And ſecondly, to triumph over us, and make us deſpicable in your eyes.

1. The Petitioner Sir *Thomas Aſton*, boaſteth himſelfe of the number, the honour, and the quality of the Perſons, ſubſcribing to his *Petition*. Whereas teſtimonie

is ready to make it appeare, that amongſt ſeven ſcore in two pariſhes of the ſaid County, 100 and 18 of that number (whoſe names he uſeth) profeſſe thy never atteſted to any ſuch *Petition*, and that their hands are forged without their conſent, or knowledge: and for their honour, ſuch perſons as are Recuſants, I know your Lordſhips doe well enough diſcerne their endeavours, not to be for, but againſt Proteſtant religion. And if dead men, madmen and children be of quality fit for ſuch an atteſtation, behold hands, and if that will not ſerve, ſee fained ones for them long ſince gone out of the land. But how forgetfull is the *Baronet* in his paſſionate Rhetoricks, alledging, and traducing your honours, that your Lordſhips have approved thereof.

2. Sir *Thomas Aſton* making his apologie to your honours, to prevent us from having favour before your Lordſhips eyes, doth declare, that thoſe are ſeditious perſons, who put a ſcandall upon the County, forgetting that himſelfe had brought before your honours ſuch names to his owne *Petition*, of whom many hundreds are ready (if occaſion be) before your honours to proteſt againſt it: which S. *Thomas* himſelfe confeſſeth is againſt the lawes of this land, and of your honourable Aſſembly: yet hath he troubled, and cauſed to be impriſoned, my ſelfe, and ſome others, who proteſt before your honours, that wee had no hand at all in it. Yet I deny not, *right honorable*, but I have elſe-where writ againſt that order of Biſhops which Sir *Thomas* calls honourable, and noble, becauſe they are placed in the temporall ſeats of temporall honour, and ſit with the Nobility: whoſe honour ought rather to depend on their faithfull and conſtant preaching to their flock, and their nobility to depend on heaven, being clothed with Chriſts righteouſneſſe, and preferring that

that above their *linnen rotchets*. The honour not of Magiſtracy, or Lordly nobility doth not ſo well becóme them as the name of ſhepheard. And whereas the *Petitioner* hath laid the burden of the Anti-petition upon our ſhoulders, I know your Honours doe well diſcerne his ignoble and unbecomming forgeries, and calumnies therein expreſſed.

And though I am ignorant whoſe burden I bore, I take it contentedly, for Chriſt himſelfe did ſo bear mine. Yet herein will your Honours be pleaſed to give me leave to ſide with the Anti-petitioner in this (rather than with Sir *Thomas Aſton*) that the proceedings of our Biſhops, and Prelates, doe declare them to be the profeſt enemies of the Goſpel: as may appeare by their Canons againſt the Goſpel it ſelfe, their tyranny over the faithfull Preachers thereof, by their countenancing, and upholding the ſcurrilous and vilde enemies againſt the ſame, and by their caſting off óf the lawes of temporall Magiſtrates, accórding to the inſtitution therein contayned, which by many worthy men from time to time, hath bin lamented: amongſt the reſt I onely touch upon that ſaying of *Henry Stalbridge*, in the dayes of King *Henry* the 8. who ſaith in his Epiſtle printed at *Baſill*, that not onely the bloudy Beare wolfe of *Rome*, but other petty prollers: the preſtigious Prieſts of *Baal*, ſpecially the Biſhops of England, doe roare like hungrie Lions, fret inwardly like angry Beares, and bite like cruell Wolves, cluſtering together in corners like a ſwarme of adders in a dunghill.

Is their inſtitution *Iure divino*, who deny the Inſtitution of Gods holy Sabbath ſo to be? how can ſuch diſcipline have any ſhadow of Divinity in it? this is to deny the word of God, and to ſet up the inventions of men. But bleſſed be God, they cannot ſo delude our nation: for God

be thanked, we well know that though their hierarchy is not *Iure divino*, yet the Sabbath of the Lord is holy and instituted of God himselfe. Were they one and the same with the Preaching *Presbyters* according to the scripture, it would then be granted that they were Divine. Or did they onely rule over the *Presbyters* by the willing assent, and consent of the *Presbyters*, it might be granted, that they were humane. But being that they assume, & take to themselves the Lording power of their owne wills, to tyrannize over Gods heritage : this is neither of God, nor of man. May your Honors then be pleased to consider, whether their *institution* be *Ethnicall*, or *Diabolicall*, or both: for to such their predominacy , the holy Ghost moves them not, the presbyters desire not : *Though Satan and evill spirits set them on, and draw them to it.*

Magdeburg. centuries, Catalog. testium veritatis Theod. a Nic. &c. Books of Martyrs, French and English, *Abbas Urbengeus. St. Brides Revelations, Matthew Paris, Alvarius Pelagius de Planetis Ecclesiæ, Aretine, Guiciard. Nicolaus de Clemangiis, Onus Ecclesiæ. Marcell. Patavinus defens. pacis. M. Tindall, &c. M. Turners hunting of the Romish Fox, &c.*

What their tyranny hath ever bin, may appeare in those many volumes written of their Acts, and Monuments : wherein their Lordly tyranny is declared at large, with their late *Ex officio* Oathes, Excommunications, and unjust proceedings, suspensions, & imprisonments, and fines : their suppressing of the preaching of the Gospel, and the havock they from time to time have made of the flock of Iesus Christ. And that they have laboured to suppresse the true Religion, & to bring in popery, may easily appeare, in their crying downe and silencing the godly painfull Ministers of Jesus Christ, terming them Puritans, factious men, &c. In their perverting the laws of God, and establishing their owne Cannons and inventions, their taking of rewards, and admitting unable men into Ecclesiasticall Offices : even such, whose filthinesse, Idlenesse, and Riot, made them live more like Epicures, then Pastors : wasting their pretious time in drinking, revelling, dancing, feasting, tabling, bouling, piping, carding, dicing,

cing: and having ſurfetted, and being drunke, quarrell, fight, & cauſe tumults, and prophane the name of God by oathes, and curſes, and ſomtimes even from the embracements of their Harlots come into the Church to performe Eccleſiaſticall duties. And how have they laboured in the bringing in of popiſh *Ceremonies*, *Crucifixes*, *Altars*, and Images, Tapers? &c. But all this while, how hath preaching bin neglected in many darke corners of the Land?

Now, may it pleaſe your Honours, what the Anti-petition is, wherewith Sir *Thomas Aſton* is ſo offended, I being altogether ignorant of, I therefore paſſe it over, onely what he ſaith of it. May your Lordſhips be pleaſed, to give me leave to returne his owne words into his owne boſome, before your Honours, whoſe owne expreſſions, will unmaske the horrible abuſes in his own proceedings ſo fully, that I ſhall paſſe it over, onely leaving the conſideration thereof to your Lordſhips diſcretion: beſeeching Almighty God to inſpire your great Counſels, with all wiſedome from above, with happy ſucceſſe to your joyfull meeting: to the glory of God, and the comfort of us all. *Amen.*

FINIS.